

Light:

A Journal of Psychical, Occult, and Mystical Research

"Light! More Light!"—Goethe.

"Whatsoever doth make Manifest is Light!"—Paul.

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NOTES BY THE WAY.

PSYCHIC SIGNALS AND RADIO TRANSMISSION.

We hope that many of our friends have read the remarkable series of articles in the *Morning Post*, in which Sir Oliver Lodge deals with the question of psychic communication in relation to the ether. In the final article in the *Morning Post* of 29th ulto., the great scientist puts the present position of psychic photography in a nutshell. Assuming, for the purposes of his argument, that human intelligences exist beyond the physical order, he refers to a suggestion made to him, that such beings may find it a simple matter to communicate by manipulating rays of light, and remarks that he understands that experiments in this direction are now being made. He then mentions those results in photography with which we have so long been familiar and observes:—

But photography suffers from some disadvantages inasmuch as the result cannot be seen at once. The record has to be manipulated and developed and fixed in the dark; so that opportunity for fraudulent manipulation is almost inevitable. In fact, wherever human agency intervenes scepticism has a loophole which it does not scruple to make use of. Hence, in spite of a large amount of photographic evidence, rational scepticism has not been overcome.

That is, of course, only too sadly familiar to those of us who know the facts. Still, Science, like youth, must be served; and Sir Oliver gives a valuable hint in this direction by advocating the use of "etheric phenomena of a simple and familiar kind—especially any kind of radio-transmission—in order to test the supernormal powers which we study in metapsychics." That hint will not be lost on the many readers of *LIGHT* who are students of or operators in radio-telegraphy.

ESSAYIST AND WORLD REVIEWER.

The name of Mr. Edward S. Martin has long been known to us as that of a delightful American writer, as well as a reader and occasional correspondent of our own journal. His essays on men and things in *Life* and *Harper's Magazine* are written with a charm of style and a sanity of outlook that have made him popular with thousands of readers in the United

States. We lately received a book, *What's Ahead and Meanwhile* (Harper and Bros., New York), containing a collection of his papers on many topics, and it was specially interesting to note how well-informed he is on our own particular subject. In one essay is a quotation from Mr. Stanley De Brath concerning the disease of Materialism and its effect on the world to-day as seen in the disposition to ignore the "Law of Spiritual Consequences." The essay "Immortality as a World Cure," makes special allusion to the idea of some impending catastrophe and refers to Sir Arthur Conan Doyle as the recipient of predictions of coming calamity. Mr. Martin even takes, in the question of Lost Atlantis with allusion to an article in *LIGHT*. In short he passes the world and its problems under review with a breadth of view, a clearness of vision and a quaint and delightful humour that we found very captivating. We shall hope to see the book issued in an English edition.

SAVING THE WORLD.

Before we leave the subject of Mr. Martin's book, from which we should like to quote copiously if it were possible, we may at least take an item from the chapter on "Shall Business Run the World?" Concerning this question Mr. Martin writes with optimism. He sees no objection to Business running the world if it is the best force to do it. He sees that it is more efficient than the churches, the politicians and the scientists, but he sees likewise that it cannot do the work except as it is spiritualised. And he writes:—

The War was not in vain. The world is becoming spiritualised. Business shows it. Science shows it. Education and the churches are aware of their great need of it. All the great departments of human activity are working nowadays to save the world. If they can be sufficiently spiritualised they can do it. The leadership exists. . . . If Business has that capacity in the greatest degree, let it go to Business. It is no time to be scared by names. But if Business is to manage the world it must be Big Business: very big, indeed—comprehending all things.

THE SCATCHERD MEMORIAL FUND.

	£	s.	d.
Amount already acknowledged	106	4	0
M. A. B., J. A., and G. F. W.	5	5	0
de Crespigny, Mrs. Philip Champion	2	2	0
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Blackwell, H.	1	1	0
E. C. M.	10	0	
Anon (Hampstead)	10	0	

Further contributions will be gratefully received and acknowledged in *LIGHT*.

WHAT I KNOW OF MATERIALISATIONS FROM PERSONAL EXPERIENCE.

BY MADAME E. D'ESPÉRANCE.

(Continued from page 543.)

The following extract is translated from an article by Max Rahn, in the German journal "Uebersinnliche Welt," on his observations during a seance for Materialisation held in Berlin some time ago. After speaking of streams of faint light playing about the knees of the persons sitting in the circle, and which seemed to be attracted to the cabinet, into which they disappeared, and how he had peeped behind the curtains and had seen something like flickering lights in movement, he goes on to say:—

"The third, and undoubtedly the most important of my observations, was that of the *modus operandi* of the building of the material of the spirit form, which is the more interesting as it was also witnessed by my friend Weinholtz.

"I saw from the central opening in the cabinet behind the medium, and far above her head, a mild, white luminous cloud appear, which slowly sank to the floor before her, and then rose in a pillar-like form to a height of five or six feet. Suddenly, from the immediate neighbourhood, seemingly from her side, a shadowy something rose. It entered the cloudy mass, which swept itself about the shadowy figure, which then, as a spirit in luminous garments, began to move about the circle.

"I raised myself in astonishment and leaned towards where, in spite of what I had seen, the medium sat quietly in her chair, and replied to my remarks.

"The medium and spirit were clearly two separate individuals.

"I maintain, therefore, that I was so fortunate as to be a witness of the most important process in the phenomenon of Materialisation, and am therefore able to throw a little light on this most mysterious subject."

A similar phenomenon is reported in a French work by Mr. Aksakof and Colonel de Rochas. It happened one Mid-summer's Eve in Paris, when a few friends were having an after-dinner chat in our sitting-room. Mr. Aksakof writes (I translate his remarks from the French):—

"My nephew, M. Boutlerof, sat on a chair beside the medium's sofa, chatting with her. I sat before her within arm's length. The conversation was general. The semi-darkness of the room was agreeable after the glare and heat outside. The windows were open. The lamps were not lighted. My attention was called by my nephew to a curious white mist, or cloud, which seemed to be gathering between Madame d'Espérance and himself—"issuing from her side," he said. Madame d'Espérance was talking to Col. de Rochas and a lady, and seemed unconscious of what we saw. M. Boutlerof had his hands covered with the white mass, as they lay on his knees. He closed his fingers over it, and the mass shrank together as if sensitive, and almost disappeared. I signalled to him silently to avoid disturbing the phenomenon. The mass continued to grow till the attention of the others was drawn to it. Madame Cauvin grew excited and afraid. I tried to quiet her, but her nervousness increased. The white, cloudy mass assumed the height, and something of the shape, of a six-year-old child, in active movement under a too large garment, but went no further, and almost immediately grew less and less, till nothing remained. It was, M. Boutlerof positively declared, re-absorbed by the medium, who watched the process as interestedly as he did. Although the evening was closing in, the light was sufficient to enable

one to observe all that went on in the room. It was very interesting because quite unexpected. I regretted Madame Cauvin's nervousness extremely."

The conclusions which I have drawn from the numerous varied and oft-repeated experiments are, while the material used in the production of visible spirit forms is borrowed entirely from the sitters, and particularly from the mediumistic persons in a circle, the intelligence that animates that form is entirely extraneous and independent of the intelligence or consciousness of mediums or sitters.

Respecting the methods of building of the materialised form, that adopted by the spirit "Yolande" came most frequently under my notice. She seemed by practice to have become an adept in the art, and her methods seldom varied. She appeared also to have overcome the dispersing effect of the light to a great extent, for after a few hundred experiments she was able to carry on her operations in a sufficiently strong light to enable the sitters to observe every detail. A good description of her methods is given in "Shadow-land" by an eye-witness, who had had many opportunities of observing the phenomenon.

My own observations in no way differed from those of the sitters during such manifestations, but my sensations were strange and curious. "Yolande" came and went entirely independent of my will. I lost physical strength, but no particle of my individuality. On the contrary, the loss of physical power seemed but to intensify that of the senses. Distant sounds, beyond hearing at other times, became painfully audible; a movement of any of the sitters sent a vibration through every nerve; a sudden exclamation caused a sensation of terror; the very thoughts of the persons in the room made themselves felt, almost as though they were material objects.

If anyone was suffering, I could feel the pain. If anyone was anxious or sad, I was constrained to weep. At the same time the desire to follow the proceedings intelligently was always strong enough to overcome the longing to put an end to the torment.

I found that "Yolande" was dependent on me for her material existence, and that if I grew weary of the terrible weakness, and made an effort to throw it off, "Yolande" was compelled to return to where I was, and as I regained my strength she lost somewhat of hers. On one occasion, just previous to a seance, the sleeve of my dress caught fire, so that my arm was scorched and caused me a good deal of pain. During the manifestations "Yolande" was noticed to touch her arm gingerly, as though it was in some way uncomfortable. Then I found that the pain had left my arm entirely, and did not return till the seance was over. But, at another time, when a dislocated shoulder necessitated my wearing a surgical bandage for a few days, "Yolande" appeared with both arms uninjured. Nor did she exhibit any signs of weakness, for she lifted with ease a pitcher of water in her right hand, a feat which, under the circumstances, would have been quite impossible for me.

One can only reconcile these contradictions by presuming that "Yolande" had found sufficient material (on that occasion) from the persons in the circle, which in this case numbered over twenty. On the occasion of the burnt arm under ten persons formed the circle.

I could quote numerous instances proving that the consciousness of the medium, subliminal or otherwise, has nothing to do with the intelligence animating the

materialised forms. One, however, will suffice. I have chosen it in preference to others because it has been well attested and much spoken of in the country where it happened.

A few years ago a Russian ironclad mysteriously disappeared. No clue as to how or where could be discovered. It happened on a calm, clear autumn night. Before dark she was seen steaming steadily on within sight of land; at daybreak she was gone. Anxiety, suspicion, and speculation were rife, as it was reported that the vessel carried many important and valuable documents on board. It was also assumed that the Russian Government would give a great reward to recover them.

I happened to be in Finland at the time, and one of my friends, an officer of rank, possibly anxious to distinguish himself, said he would ask the help of the spirits to enable him to discover the fate of the vessel. A seance was arranged, and "Walter" was consulted. He promised to assist, or to try to assist. A great friendship had been struck up between "Walter" and the General.

On the following evening the usual meeting took place, at which some fifteen or eighteen persons were present. The report of the committees (chosen by the circle), and published in several different papers, reads as follows. I have translated it from a Finnish journal into English:—

Within a few minutes after having settled ourselves quietly in our places, "Walter" announced that he had found someone who could help us.

After this announcement we waited with ill-controlled excitement and impatience for some time, when the curtains of the cabinet were opened and the figure of a rather tall, broad-shouldered man walked out to where the medium was sitting before the curtains. He was a stranger to us; we had not seen him at any previous seances. He stooped over the medium, and took the paper and pencil she held on her knee. Going back a step or two, he held the paper against the side wall of the screen which formed the cabinet, and began to draw something on it.

It was too dark to distinguish his features, but his every movement was clearly discernible.

We were naturally excited and curious, and addressed ourselves constantly to the medium, as she was in the best position to see and report on the man's proceedings. She told us from time to time what she saw, but could not see what he was writing. Then she requested us to sing, as our excitement was evidently interfering with, or would communicate itself to, the spirit and hinder his work. When we started, however, the song broke down. On this she turned to Professor S. and said he had better play something, and the others she ordered to keep quiet, or they would spoil everything. While she was speaking, the man placed the pencil again on her knee, together with one blank sheet of paper. The other he handed to Captain T., and then retired behind the curtains of the cabinet.

The paper was examined, and on it was found a map of the Finnish coast between Abo and Helsingfors. The positions of two lighthouses, and of a shoal some twenty-five miles to the south, were marked; between them a cross was placed, and the words, in Finnish: "Here you will find the *Russalka*."

On further examination the chart was found true to scale, and was without doubt the work of one familiar with maritime charts, and also well acquainted with the Finnish coast.

I may here draw attention to the fact that while the materialised spirit was engaged in a work requiring care, thought, and intelligence, the whole of the medium's attention was divided between taking notes of his movements and preserving the calm amongst

the sitters which was so absolutely necessary for success. I may also add that, as the medium was myself, she was in a very bad humour at the difficulty in keeping order.

It may, perhaps, be interesting to some to hear that the drawing was shown to the Governor of Finland, and he decided to act upon the information. A steamer was fitted up with the necessary machinery and appliances, divers were engaged, and the expedition about to repair to the spot pointed out, when peremptory orders arrived from headquarters in St. Petersburg forbidding the expedition, and ordering all search for the missing vessel to be abandoned.

The Russian Government probably knew its own business best, but its decree caused a good deal of disappointment to those who were desirous of testing the information given by the strange materialised spirit.

(To be continued.)

HELP IN SICKNESS.

The great value of the fact of real help being given by spirits is a proof to many of spirit life, and that man is a spirit. Whether the following incident is an illustration of this must be a question of opinion, but it may interest. Some time ago, when reading a letter from an uncle in Australia, a spirit said to me, "Do you know your uncle is dead?"

"Dead!" I exclaimed. "What will become of his poor children?"

"You need not trouble about them; they will be cared for."

Presently my surroundings seemed to vanish, and I felt myself in a lonely country, the vegetation parched-up wheat, and not a sign of life anywhere. At my feet was the well-known mould of a newly-made grave. I looked at it with a feeling of deep sorrow, for there, as Swedenborg says, "I was given to understand" my uncle was buried. As I stood, thinking and wondering, I saw my uncle rise up out of the grave and walk away to his home. Then suddenly all vanished, and I found myself sitting with his letter in my hand.

It was with some anxiety I waited for his next letter, wondering what the news might be, or even if there would be one at all from him. Six weeks elapsed, and no letter came from Australia; so I said, "He can't be dead, or we should have heard." A few weeks later, however, one came, and it was in his well-known handwriting. My first thought was, naturally, one of thankfulness that he was not dead after all, and then that my spirit-friend had been mistaken. I was puzzled, but commenced reading the letter, thinking that perhaps it might throw some light on the subject. It is, unfortunately, lost, so the exact words cannot be given, but it was to this effect. After a third attack of the "flu," he had, by the doctor's advice, gone to the hills for change of air, but a fresh cold, resulting in congestion of the lungs, compelled him to flee home for dear life. So severe was the illness that all hope of his recovery was given up. While in a state of apparent unconsciousness he saw a spirit-form approach his bed and offer him something to drink, at the same time telling him he would recover. After taking the draught he felt instantly refreshed, and steadily improved in health from that time, till, when writing, he said he was better than he had been for years. His sceptical friends, of course, told him his spirit-visitor was only delirium. Of course!

From "Dreams, Visions and Essays," by A. S. WORMALL.

PSYCHIC "GLOVES."

Dr. R. J. Tillyard, F.R.S., of New Zealand, will contribute a paper on the "Normal Production of Psychic Gloves," to be read in his absence by Mr. A. W. Trethewy, M.A., at a meeting of the National Laboratory of Psychical Research on Tuesday, November 22nd, at 8 p.m., at Queen's Gate Hall, Harrington Road, South Kensington. Mr. E. W. Janson, M.A., will preside. It is hoped that practical experiments along the lines suggested by Dr. Tillyard will be carried out at the meeting by means of suitable apparatus. Admission, 2s. 6d.; members of the Laboratory free on production of pass. The lecture will be illustrated by lantern slides.

ARMISTICE MEMORIAL SERVICE.

GREAT MEETING AT THE ALBERT HALL.

The mighty Albert Hall was thronged with a vast multitude on Sunday morning last, when the Service of Remembrance was held, under the auspices of the Marylebone Spiritualist Association. Mr. GEORGE CRAZE presided.

It was an amazing spectacle. Row after row, tier upon tier, one's eyes encountered people—people everywhere. Looking upwards from the well of the hall, one saw them, a huge concourse, seeming to stretch up to the heavens. An unforgettable sight! It was like the rally of some gigantic army.

When SIR ARTHUR CONAN DOYLE asked those who had obtained personal experience of other-world visitation to rise and testify, his words were followed by a sound as though of muffled thunder; it was the sound of people—thousands of them—rising to their feet as one man. The impression of an army was heightened; it might almost have been a drill movement—a massed corps of troops obeying the word of a commander—so instantaneous and uniform was the action. Was it possible that all these thousands had obtained personal experience of the existence of that Other World? It seemed incredible. One strained one's eyes to discover if any remained seated. Yes, here and there were a few, a very few, who failed to rise. Perhaps one in every hundred; perhaps less.

The proceedings opened with a hymn, followed by a brief, sympathetic introduction by the Chairman, Mr. GEORGE CRAZE. Then silence, a tense, moving silence, for two dramatic minutes. After the Lord's Prayer had been recited, Her Grace the DUCHESS OF HAMILTON AND BRANDON gave a reading, which included quotations from *Revelation* and a portion of Dr. Anna Kingsford's *Clothed with the Sun*. "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things have passed away," read the speaker, a tall, white-clothed figure, speaking with traces of emotion.

"We are met here to-day," said SIR ARTHUR CONAN DOYLE, "to show those who passed away in the Great War that their memory is still green, that their sacrifice has not been forgotten." Let them think what might have been! Had the enemy been victorious, we should have had a gigantic, hostile power facing us from the Belgian coast; we should have lived in constant terror of that advancing giant as he strode across Flanders; we should have waited in our homes while the victorious enemy prepared his next and final step, a step which would infallibly have fallen upon us. And to-day, with reduced resources, we should be living under a daily menace. "If we live now in safety, fearing none (and, I trust, causing fear to none), to whom do we owe it? To those who gave their lives, and to them we send out now our hearts' love and gratitude.

"We, with our blessed knowledge, know that they are here," said Sir Arthur, in a ringing voice that brought a murmur of deep emotion to the lips of many of his listeners. Those arisen ones were there with them, by the tens of thousands, high-spirited, boisterous, happy, though in some instances their joy was shadowed by want of recognition on the part of ourselves. "The father who turns away from his dead son saying: 'It is impossible,' or 'It is wrong,' little thinks of the yearning disappointment of his dead boy."

"Hope filled the hearts of those who met together for the Great Silence on Armistice Day," said Miss LIND-AL-HAGEBY,—"hope that the sacrifices had not

been in vain, and the yearning hope that all those who had made the sacrifice still survived." Spiritualism ever, what was meant by Spiritualism. It was not merely a belief that, by psychic phenomena, the continuance of life could be demonstrated, and that communication with the departed could be obtained. It was the belief that we are all, here and now, spirits clothed in bodies. It taught us to revalue Life, and to realise that the way of love was the way of Heaven.

Mr. H. E. HUNT said that he desired to address those in the audience who had not yet been convinced of the truth of Spiritualism—the "strangers within the gates." "I wish to give them the reason for our belief in Spiritualism," he said. They might perhaps not be impressed by any account of phenomena; if he told them of psychic manifestations, his unconvinced hearers might murmur "that blessed word 'telepathy.'" He desired, therefore, to approach the matter from a different angle. In *Genesis* it was stated that "God made man out of the dust of the earth"; that referred to man's body; and then He breathed into his nostrils the breath of life, and man became alive. "Here is the very essence, core and pith of our belief." This Biblical statement is beginning to be supported by the latest findings of Science. We know that it is the breath of the Almighty that enables us to be living souls, that each one of us is an inspired being.

"We cannot die," said Mr. Hunt. "We take our stand upon that, for we know that man is built up, is constructed of that which never dies,"

From thousands of the arisen ones came the great question: "Must our sacrifice be all in vain?" said MISS ESTELLE STEAD. Must their younger brothers tread that same path of hardship, tragedy, weariness and sorrow? It was to those who remained behind to guarantee that the cause of peace for which the great dead had given their lives was not lost. "Will you all here assembled," said Miss Stead, "give your promise to fight against the present wave of materialism?" It was not enough that Spiritualists should believe in an after-life and in communication with those behind the veil; they must have the love of the spirit in their hearts. Were Spiritualists making their presence felt in the world, helping the world to become a better and happier place? Many of those in power had already heard the voice of the spirit, but would not hearken if it retarded their advancement. People who deafened their ears to everything of the Spirit placed a barrier between themselves and those who would communicate from the other side of life. These arisen ones had spoken of that barrier; it was an obstacle which they could only pierce with difficulty.

Disbelief in human survival was one of the most hopeless errors into which man could fall, said the Rev. C. DRAYTON THOMAS. It had been said that sorrow brings us nearer to God. Well, it might be in some cases, not in others; it depended upon how we take it. What actually did bring us nearer to God was Joy. "It is a great hour when a deep sorrow becomes illuminated with a great joy." Jesus had said: "I will see you again, and your heart shall rejoice." Quite recently he had read a letter from a heartbroken mother whose son was killed in a road accident. This letter, happily, had come into the hands of a psychic, who was able to attract the attention of the boy, in spirit life, and to explain to him how he might communicate with his parents. A message, giving unmistakable evidence of identity, was received, and Mr. Thomas had sent this to the stricken parents. He read the mother's reply: "I had gone to our darling's grave this evening, and there my husband joined me, bringing your letter. . . . It is such wonderful evidence! . . . A thousand, thousand thanks!" The time would come, said the speaker, when such evidence and comfort would be within reach of all.

LETTERS TO THE EDITOR.

(The Editor does not necessarily identify himself with the opinions expressed by Correspondents.)

THE MEDIUMSHIP OF PHOENIX.

Sir,—I remember sitting with Mr. Phoenix a year or two ago in London. I am sure that he rose from his chair. Mr. Vale Owen, who was present, came to the same conclusion. We both, however, noticed that he did not advance into the circle and that phenomena occurred which seemed to be outside any possible point which he could reach. On a former occasion, when I saw him in Glasgow, there were some striking luminous phenomena which would be hard to produce normally, and finally the control, "Luke," in addressing us gave me a prophecy of what would occur that very evening, which proved to be quite correct. Therefore, I have no doubt at all that Mr. Phoenix is a true medium, though here, as always, it is impossible to give a blank cheque for honesty to anyone.

In the report of his experiences with a very unruly spirit, "Jan," in the Iceland Psychic Society, Professor Nielsson tells how a much esteemed member of the circle was caught assisting the phenomena. When "Jan" became a reformed character he explained that he had brought this about (as a sort of joke) by influencing this susceptible man. It is well to bear this in mind, and to realise that if our conclusions are too hasty we may be doing an injustice and playing straight into the hands of the antagonistic forces. After all, it is the true and positive results which count. The negative and doubtful ones can be disregarded as long as we are really certain of the former. But to cast a slur upon a long list of real successes on the strength of a few failures which may well be misunderstandings, seems to me to be very doubtful policy.

Yours, etc.,

ARTHUR CONAN DOYLE.

PSYCHIC HEALING.

Sir,—You have occasionally printed letters sent you by patients of "Dr. Lascelles," gratefully acknowledging the healing work carried on at 26, St. George's Square, S.W. I should like to express my own thankfulness, as the first healing centre there has been the means of relieving me of a serious trouble.

Rather more than a year ago I found I was increasing in size, apparently without any reason. I am a fairly slender woman, past fifty, and ordinarily in good health. At first I paid no heed to the change; but, in the late autumn, as I was very much larger and felt heavy, and tired, with a cold sensation in the back, I went to a London doctor, who diagnosed a very big fibroid tumour, which could only be cured through the usual abdominal operation. A second opinion—a surgeon's—confirmed the first, without advising the operation.

I was still able to eat and digest and take some exercise; and, as long as this extraordinary and fortunate condition lasted, the doctors advised me to leave matters alone: it was just possible that the trouble was now stationary, and that I might be able to go through the rest of my natural life without its getting worse.

I then went to Mr. Simpson at St. George's Square, and placed myself in the hands of "Dr. Lascelles." No promise of healing was made; indeed, I was told the treatment would certainly be a long one, and I must have patience.

For the next three or four months I came up once a week; after that, at longer intervals. I fortunately live within 25 miles of London, so was able regularly to keep to the same day for treatment. Already after one month I felt sure I was not only stationary, but slightly smaller. The improvement then went steadily on, the fibroid slowly shrinking and withering away, until I found I could comfortably wear my usual clothes again: the difference in my size between Christmas and July was full four inches. In August I saw the London doctor again, and, after examination, he pronounced me to be healthy and normal in every way. I am cured, and thank God for the aid of the spirit doctor and the man who works under him, and heals in the name of Christ, the Divine Healer.

I enclose my name and address, though not for publication. Having found for myself that spiritual healing "still has its ancient power," I should be pleased to answer personally any letters of inquiry on this subject.

Yours, etc.,

A CHRISTIAN SPIRITUALIST.

"THE PRE-NATAL STATE."

Sir,—I think the Rev. A. H. Waddington, whose letter appears in *Light* of the 5th inst., is misinformed about the pre-natal state. Unless matters have changed since I was a

student of biology, the fetus of man and of animal are undistinguishable from each other in the earlier months of gestation. This has always seemed to me a strong argument for Darwin.

I do not know what Mr. Waddington means by "very materialistic Spiritualism," but I alluded to the views of Russel Wallace, Crookes, Lodge, and many other great men. Bishop Barnes has certainly at different times waived these views aside with what appeared to be contempt, and has condemned facts which he has not sufficiently explored. This is what I meant, and what I repeat.

Mr. Waddington objects to my saying that many of the Churches seem to think that God cut His connection with the physical world 2,000 years ago. I mean, of course, in a visible, tangible sense. Such belief is shown by such expressions as "The age of miracles is past," "The apostolic age is past," and it is shown by the unreasonable incredulity exhibited by many in high places in the Church when they are confronted with proofs of the present-day immanence of spiritual forces.

My remarks were correctly reported, but, of course, in a short report of a forty-minute address all the connecting points of an argument are necessarily omitted. But Mr. Waddington may take it that he has not misunderstood me, and that I am ready to repeat, or to defend, upon a public platform, all my conclusions.

Yours, etc.,

ARTHUR CONAN DOYLE.

ANIMAL SURVIVAL: A VICAR'S TESTIMONY.

Sir,—My reply to the question, "Do animals think?" is simply Yes, and it is based on many years' close friendship with some of the higher animals. I will give two proofs. A classic instance is that given by George Romanes of a dog that wished to cross a small river from a certain spot; but if he had begun to swim from that place the current would have taken the animal far beyond the desired point on the opposite bank; so he went up-stream, and selected a point where the current would take him to the exact place opposite at which he required to land, showing power not only to think, but to calculate.

The other story is one that I can personally vouch for. A dog in a large house in Kent was seen to steal a biscuit. The owner followed, and found that he gave it to the dog next door, who was notoriously underfed. We have here Thought and Pity.

Dogs not only think but dream, which implies a subconscious self, and if this be true they must survive death. I have known cases of dogs coming back after death, and, if you would allow it, may I ask if any of your readers can give instances of the return of the spirits of animals? I can myself, but I want other proofs in support of my belief in the survival of the higher creatures.

Yours, etc.,

H. BYERLEY THOMSON.

St. Mary's Vicarage, Stamford Brook, W.6.

"PHANTASMS OF THE LIVING."

Sir,—I have seen several "Phantasms of the Living," which I call "thought forms," because in every case, as in the two that you have published, the person seen was, at or about the time, thinking of being in the place where he or she was seen, or else asleep and perhaps dreaming of it.

The following are details of my most striking experience. I was with a friend one evening in a lift of the tube at Piccadilly Circus Station, when I saw among the few passengers a lady who lives near me, to whom I had spoken three or four times. I bowed, but received no response, and assumed she did not recognise me. She left the lift and walked down the passage in front of me and turned a corner. I stopped for a few moments to say good-bye to my companion, who was travelling on another line; when I reached the platform my neighbour had disappeared, and though I could remember hearing no train, it never occurred to me that she was other than corporeal.

I met her a few days later at a tea party, and told her of the incident. She said she was at that time shivering at Piccadilly Circus, waiting for a 'bus, and wishing her friends would consent to travel by tube.

I described exactly the clothes she wore in the lift, though I had not previously seen them, and when I subsequently saw the hat I commented on a slight alteration she had made in the trimming.

My brother-in-law has been seen in this way several times, once with his wife at early service, when he was too ill to go, but was doubtless joining in spirit in the service.

Yours, etc.,

LUCY WATERFIELD.

26, Golders Rise, Hendon, N.W.4.

LIGHT.

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DELICATE EXPERIMENTS.

Some recent happenings in seance circles make it necessary to draw fresh attention to the exceedingly subtle nature of mediumship, and, indeed, of psychic phenomena generally. Take, for instance, the case of a medium for the direct voice being found, during a seance, to have left his seat and to be wandering about the room. We are not unfamiliar with that state of things in our own experience. It is not necessarily an indication of fraud. To those who are taking opportunities of investigating simply the direct voice and the evidences of identity conveyed by the voice, the question whether the medium is, or is not out of his chair is very little to the purpose, because the position of the medium has no bearing at all upon the production of the genuine direct voice and the proofs of spirit personality which it may convey. If the voice is produced and the evidence obtained, that is all that matters. But if, on the other hand, the sitters are intent on physical phenomena in the way of lights, levitations, apports and the like, it would be quite another matter. It would then be necessary, in order to obtain strictly scientific proof, that the medium should be secured in such a way as to show conclusively that he was taking no active part in the manifestations.

It may here be remarked, for example, that Mr. Evan Powell, the well-known physical medium, absolutely refuses to give any seances unless beforehand he is roped to his chair, with his hands securely tied to the satisfaction of the sitters. As he very wisely points out, if any precaution of this kind is omitted, he is liable afterwards to be accused of trickery; another reason is that he knows that while in trance he may be acted upon by the forces of the circle, and compelled unconsciously into actions that would be at once construed as proving him an impostor. To the uninitiated it is usually a new idea that the medium may quite unconsciously to himself be mixed up with his own phenomena, "drawn into the machinery," so to speak, and become an active instead of a passive agency in their production.

It is not to be forgotten, however, that the direct voice is frequently accompanied by other physical manifestations, and if there is to be clear proof of the genuineness of these, it is necessary that the medium should be kept under continuous control by being held by the sitter on each side of him, a method which, by some investigators, is regarded as more

satisfactory than tying him up. Experienced Spiritualists are so familiar with these peculiarities of mediumship that it seems almost superfluous to have to repeat what are almost commonplaces. But novices are coming in all the time and need guidance.

There is a great deal of truth in the observation of a veteran Spiritualist, who remarked lately on the tendency of investigators to investigate the medium instead of his phenomena. It has taken psychical researchers a good many years to realise that in dealing with a medium they are dealing with an exceedingly sensitive instrument—an instrument which can be quite easily deranged by rough handling or by a mental attitude of hostility and suspicion, even when that attitude is masked by an outward display of kindness and consideration. It is too often forgotten that experiments in psychical science differ widely from experiments in physical science. Even these latter (as in chemistry, for instance) are often exceedingly delicate and easily ruined by incompetent experimenters, so that the need for especial care and understanding in the case of psychical phenomena is plainly apparent. The forces of mind and soul need very delicate handling, and are no more to be entrusted to the ignorant experimentalist than is a fine chronometer to be confided to the tender mercies of a blacksmith.

A FILM STAR IN SPIRIT LIFE.

RUDOLF VALENTINO DESCRIBES HIS PASSING.

Then I had difficulty in breathing, and knew that all was drawing to an end. I was dreadfully frightened. It was too sudden for me to understand it. I don't believe I was actually afraid to die, Natacha; it was the unknown before me. You know how I was always made uneasy by suspense—anything unknown.

I tell you, Natacha, that I began to know then that I was changing. I could feel it taking place in my body and mind. Something seemed to be dropping away. There was at times a straining sensation, as if some part of my being were tearing itself loose.

I thought of what would happen to my body afterwards—funeral, cremation, the ground. This gave me a sense of horror.

Then the priest came. He seemed like a light in the dark. I turned to him with all my fear, my horror, my uncertainty. My childhood again emerged. Dim cathedral aisles swam before my eyes.

The last sacraments!

After the simple ceremony was over, I felt already away from the earth. My mental attitude was changed. The Church, like a strong, friendly hand, was holding me. I would not be alone. Fear left me. Faces about me grew dim. Silence, Darkness, Unconsciousness.

I do not know how long this lasted. Just as if awakening from a long, deep sleep, I opened my eyes, experiencing at the same moment a feeling as of being rapidly drawn upward—then wonderful bluish light—then Black Feather; Jenny, and Gabriella, my mother!

I was dead!

I was alive!

This, Natacha, is the remembrance of my passing.

—From "Rudy: An Intimate Portrait of Rudolph Valentino." By his wife, Natacha Rambova. (Hutchinson.)

'TIS WOVEN in the world's great plan,
And fixed by Heaven's decree,
That all the true delights of man
Should spring from sympathy.

—COWPER.

FROM THE LIGHTHOUSE WINDOW.

The *Guardian* reports an admirable address on "Spirit and Matter," by Sir Oliver Lodge, at Oxford. From it we take the following passage on the quest for truth:—

Truth is a very big thing. No one, however eminent, can grasp the whole of it; and scientific doctrines, though true as far as they go, never pretend to be the whole truth. The system of truth which has been built up by the labour of pioneers and the brilliant intellects of our race, is indeed a splendid structure, but it is perforated through and through with lacunæ; it is full of unanswerable or unanswered questions; and, confronted with the majesty of the universe, it looks rather naked and forlorn, rather cold and lifeless—a scaffolding in which law and order are conspicuous, but mechanical and calculable and abstract, rather limited in its scope by our channels of experience and the data we have been able to collect.

* * * *

We quote, too, the fine conclusion of Sir Oliver's noble lay sermon:—

Let our faith be sturdy enough to stand up against all difficulties and problems, whether we can solve them or not, and recognise the increasing value and majesty of Existence. I believe that in the last resort the far-off divine event to which the whole creation moves will justify all the pains and efforts, all the strange and unexpected catastrophes, which strike us sometimes with dismay, and at times give pause to the boldest spirit. In all due time, but not yet, we shall see of the travail of our souls, and shall be satisfied.

* * * *

On Arthur Ford's page of the New York magazine *Immortality*, he writes, in capitals: "Psychism is the Science of the Seance Room. Spiritualism is the Science of the Soul." Mr. Ford continues:—

Psychism is the lower rung of the ladder which should lead to the higher realm of spirit. Psychism, regarded as an end in itself, is useless, and may be dangerous. It comes to this: Science is at one end of the spectrum of Spiritualism and religion at the other. Unless the broken components are united, linked imperceptibly maybe, in a single whole, true light is not obtained.

Therefore, as some Spiritualists are interested in the scientific and others in the religious aspect, I would earnestly ask both sections to realise that Spiritualism will never be universally acknowledged as a Truth until it has been accepted by both science and religion. For Spiritualism is an inseparable union of science and religion.

* * * *

The Viscountess Grey of Fallodon contributes to *Good Housekeeping* an article on "Dream Experiences," in the course of which she writes:—

Some day the truth about sleep will be recognised. Then it will be seen that it is not only a provision of Nature to rest the body, but primarily a way of escape for the soul. We all drink at this clear spring, and are refreshed by it, but only some remember on waking.

The *Yorkshire Telegraph and Star*, in a leading article on "The Church," touching recent controversies, well said:—

There can be no such thing as conflict between science and religion, but only between truth and error. Theology was formulated when man's conception of the Universe was wholly geocentric, and of God almost wholly anthropomorphic. Its truths need expressing in terms of modern knowledge.

* * * *

In a letter to the editor of a recently published book of "True Ghost Stories," Sir Arthur Conan Doyle remarks (says the *Daily News*):—

There was a time when it was thought foolish to believe in ghosts. Our knowledge increases, however, and soon it will be a very ill-informed man who does not believe in them. The great accumulation of psychic evidence as to the existence of an etheric body which is a duplicate of the material one, and of the survival of this body after death, gives us a clear philosophic basis for such belief, and explains the experience of all ages. At the same time, each case has to be treated on its own merits. Credulity is as foolish as incredulity.

* * * *

The *Occult Digest* reproduces from the *American Weekly* an article on "Music, Colour and Health," from which we quote a paragraph:—

In London the noted physician, Dr. J. Dodson Hessey has been conducting a series of experiments which appear to prove that certain colours have distinctly curative values. Green, blue and orange seem to be the best colours for healing purposes. For nervous disorders green was proved to be a great aid, for it has distinctly sedative qualities. Orange has the reverse effect.

* * * *

In *The Progressive Thinker*, R. A. Dague reminds us that some fifty years ago Dr. J. R. Buchanan published a book in which he maintained a theory that about every 2,000 or 3,000 years the earth receives from other planets and suns a recharge of energy—at such times the old order of things dying out, and a new era or cycle beginning:—

At the beginning of these new eras or periods, inventors invent new machines, scientists and philosophers make new discoveries, statesmen propose sweeping reforms, heretics rise up everywhere like mushrooms and dispute old theologies, and the sympathies of men are aroused and quickened.

"THE COMING CRISIS."

On Thursday evening, 10th inst., Brigadier-General R. B. D. Blakeney, C.M.G., D.S.O., delivered a remarkable address entitled "Further Communications Concerning the Coming Crisis." Sir Arthur Conan Doyle presided. We are compelled to hold over the report of this until our next issue.

At the London residence of Lady Palmer on Tuesday afternoon, 8th inst., Miss Riddell gave a deeply interesting account of her hospital work for lepers in Japan. The Bishop of London, who presided, paid a high tribute to the work, and pleaded for the support of the work from those interested in the labours of the Christian Church in the Far East.

It is pleasant to learn that Miss H. A. Dallas's "Leaves from a Psychic Notebook" has attracted the attention of medical men, and that a medical journal, noticing the book, remarks that "one of the chief values of the book is its presentation of the conclusions warranted by a steadily increasing array of well-established facts." Further, that it offers a sound philosophy of life, with suggestive sidelights on the nature of the interior self.

LIFE WITHOUT FRONTIERS.

By F. J. GOULD.

In the earlier months of 1927, in a friendly but somewhat detached manner, and in terms that were quite elementary, I expressed my appreciation of one special merit of Spiritualists, namely, their cheerfulness of attitude in front of the tremendous questions associated with death. It is a clause—perhaps a peculiar clause—in my creed that ill-temper leads away from truth, and that good temper (I will not say discovers, but) leads towards truth. Good temper is a phase of spontaneity. Without spontaneity, no discovery. Without discovery, no satisfying sense of life. In my attentive reading of the pages of *LIGHT*, I have been pleased to remark that, from time to time, the Editor frankly points to errors and extravagances in the Spiritualist community. It is a sign of bad-health when a social "movement" is unaware of its own errors. I am not an inmate of the Spiritualist house, but, in some senses, I live next door; and, speaking as a neighbour (and neighbours are not always fraternal!), I comfortably recognise that Mr. and Mrs. Spiritualist are able, in a genial mood, to confess their natural limitations and their more or less natural errors.

On the other hand, I wish to render, in guarded measure, praise to the Materialists; that is, the people who give a priority of honour to "Matter," and regard "Spirit" as a sort of manciple, or busy steward, or bursar, doing errands for "Matter." (Incidentally, one notes that Judas Iscariot was a manciple!) But there is this value in Materialism—it insists upon careful study of Nature, and chides neglect of the so-called "external" world. And, as humanity is constituted, I believe great truths can only be arrived at by an intelligent scrutiny of "Matter"; and moreover, great truths can only be arrived at through "Matter" in its most beautiful channels; and it is, indeed, the office of Art to make such channels. That is why humanity should make beauty all over the earth (and not merely in "Art Galleries"), and find beauty in, and beyond, our planet. But, all the time, Art must respect "Matter" in the physical existence, sanitation and economics. Sanitation is the real basis of poetry—and science. Idealism must not run past the common-sense and guarantees provided by a wise study of the "material" conditions of life.

I incline to think, however, that neither Spiritualists nor Materialists take a really ample view of "Matter." The Materialists are so stiffly associated with chemistry and physics. The Spiritualists (I beg pardon for such speech) are so stiffly associated with bodies, larynxes (voice-organs), furniture and clothes. We all *crawl*. On a sunny day, in a region of Alps, our souls ascend to snow-capped heights, and to realms of solar glory; and, looking at a larva or a moth, we reflect how far off is the "mind" of such creatures from the majesty of an Aristotle, an Angelo, a Darwin. Yet, any one of us may too often be that larva, that moth, that creeping alien in the vast temple. I know not if worms have any kind of theology. If they have, and if I could be initiated into the language of their academies and philosophical institutes, I am sure I should be justified in accusing them of making Gods in their own image, of limiting their outlook, of stultifying their capacity for quest, and—and here is my central point—of setting frontiers to life. They would tell me my imagination was running away with me; and, having so replied to my criticisms, they would bore their way into the deep, rich earth.

Even if a worm, a larva, a moth, a man assented to the proposition that life has no frontiers, they might merely conceive that each worm, larva, moth, or man had plenty of room to move about in, and express his special politics, or religion, or art, or science. In effect, the frontiers would remain for each. I should

like to display to all of them (vision permitting) the frontispiece of the late Sir Arthur Shipley's little book on *Life*.* It represents "a sycamore tree, in full foliage, showing the enormous number of leaves." Each leaf lives in an immensely wider life. Of course, the picture is but an imperfect symbol of a universal life, for the sycamore, in its splendid collectivity, has yet its frontiers. But it moves our dull spirits out of their burrows and caves and academies.

Suppose, then, we expand, even if painfully, our thought to such distances that we regard each planet, each "solar system," each nebula—and therefore each man, each woman, each animal, each plant, each object—as corpuscles in the frame of the Illimitable, and all the far-streaming currents of the celestial space as nerve-powers of the Unfrontiered Life? I find no line in any epic, and no text in any Bible, that can do more than stammer a desperate hint of the passions and dreams that thrill this eternal unity. I can just faintly touch the idea that all "deaths" are but the breaking of bubbles in the everlasting sea of its life, and tragedies but the travail-moments in an infinite motherhood breaking into infinite discovery. But who am I? Ought I not to apply to myself the contemptuous words I applied to the larva and the moth?

No, not contempt. Humanity has courage. If I may once again speak in a figure, I can believe that the universe itself respects courage.

THE CHOIR INVISIBLE.

R. M. P., a Scottish lady who recently visited us, gives the following account of a remarkable experience, which was shared with a large number of people:—

So astounding was the experience at an evening service, in early June of this year, at St. Andrew's Episcopal Church, Holyrood Road, Edinburgh, that I for one did not fully realise until later what a wonderful privilege we had had.

Every Sunday evening the Rev. V. G. Duncan has attracted to his church many sympathetic listeners to his fervent and uplifting Spiritualistic sermons. On this said evening those present must have all been of one mind and in perfect sympathy, and the requisite power extremely strong, for on singing the last hymn, "All people that on earth do dwell," there joined with those present a host of those heavenly singers, filling every part of the building with rapturous song, this being remarked upon afterwards by many present. I have not heard that a phenomenon of this kind has a parallel in this age, though it was a well-known occurrence in the early Christian Church. It is another proof that Christ is the same yesterday, to-day, and for ever.

Striking evidence was shown that much power had been drawn from those present, as a well-known spiritual medium felt inclined to faint during the hymn, and a young man with strong mediumistic powers did faint on reaching home after the service. Truly, we had been to no other than the House of God and the very Gate of Heaven!

GUILD OF SPIRITUAL HEALING.—A new branch was opened on Monday, October 31st, at Fernbank Hall, Gravel Hill, Finchley, Mr. Henry Collett presiding. The object of the Guild is to find cases of disease regarded as incurable, in order to effect a cure by spiritual healing. Mr. C. A. Simpson spoke of the urgent need for co-operating with the churches, and referred sympathetically and appreciatively to the work of the orthodox medical profession, the members of which had, in several cases, willingly co-operated with him.

* Cambridge University Press (1925).

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A RETURNED SOLDIER.

MASSACHUSETTS VOLUNTEER, KILLED 1861.
PROVES HIS IDENTITY.

An unusually strong case of spirit identification is recorded in the *Journal of the American S.P.R.* for October. The story is told by a member of the society, who desires to remain anonymous, and the names given are substitutes, excepting that of the medium, in this instance the well-known clairvoyant, John Ticknor.

"Shortly before I was born," says the writer of the article, "one Joe Somers married my father's sister, Anna Wilder. Apparently Joe was a bad lot, for he deserted his wife three years later, leaving her with two little boys, and, except for a rumour that he had died of cholera, my family heard nothing of him thereafter. . . . One evening some weeks ago, while I was speaking to Mr. John Ticknor, the well-known psychic, concerning a business matter, he suddenly changed the subject, and said: 'A man giving the name of Joe Somers is standing beside you.'"

A message was given from Somers, who stated that he had quarrelled with his wife, had run away, and joined the Sixth Massachusetts Volunteers, enlisting in Lowell and being posted to Company D.; further, that he had been one of the first to be killed.

An inquiry was addressed to the Adjutant-General on the matter, but the reply stated that nobody of the name of Joe Somers was shown on the roster of the unit.

Some days afterwards a further message from Somers was given by Mr. Ticknor. This time more detailed information was disclosed. 'You could not find my name on the roster,' said the communicator, 'because I enlisted . . . April 16th, 1861, under the name of Charles E. Thompson. I was killed April 19th, 1861, by rioters in Baltimore.'

Again the military authority was approached. His reply was:—

"Boston, April 30th, 1924. The name of Charles E. Thompson is borne on the rolls of Company D., Sixth Mass. Vols. Enlisted on the 16th day of April, 1861. . . . Killed on the 19th day of April, 1861, in Baltimore, Maryland."

Somers speaks of his condition in his new sphere of life. He had learned many things since he "passed over." At first he was in a confused, unsettled state; there seemed to be nothing that he could recognise. "I had nothing to cling to. I was afloat."

He found it desirable, he said, to unburden himself, in order to prepare for another change into a higher condition; hence the communication through Mr. Ticknor.

Further remarkable testimony came from Somers, this time through another channel—a lady. "I have returned," he said. "I closed one book, but I want to add another page. There were four of us killed at the same time—Newton, Lang, Whiting and myself. We fell within five minutes and within twenty yards of one another."

In response to a third inquiry, the following information was obtained from the Adjutant-General of Massachusetts:—

1. Luther A. Lang and Ernest E. Whiting were members of D. Company, 6th Mass. Volunteers; both were killed in Baltimore on April 19th, 1861.

2. Charles E. Thompson (otherwise Joe Somers) was killed at the same time and place.

3. The name of the other soldier seems to have been unknown, but a Corporal named William J. Needham was killed on the same day during the Baltimore riots. This might possibly have been the "Newton" referred to by the spirit communicator. The inability to obtain absolute verification as to this name detracts nothing from the extraordinary nature of this valuable series of communications.

RAY'S AND REFLECTIONS.

It used to be a popular move of the conjuring profession to issue "challenges" to Spiritualists. These usually took the form of an undertaking to reproduce "phenomena" exactly similar to those observed in the seance room; or, alternatively, the Spiritualists were invited to produce psychic manifestations under certain so-called test conditions, a prize being offered for the successful accomplishment of the feat. Latterly this form of advertisement has become somewhat *démodé* among the exponents of legerdemain, but I observe that it is once more coming into prominence.

* * * *

As to the advisability of accepting these challenges, I have already expressed my opinion on more than one occasion. Apart from the question of whether it is desirable to drag psychic phenomena down to the level of a music-hall entertainment, there are other considerations which will prevent the experienced student from placing himself at the mercy of those who have no object in view other than the obtaining of cheap publicity; one of such considerations is this: spirit phenomena cannot be reproduced at will, consequently the acceptance of such a challenge is calculated at once to put the psychic question in a false light.

* * * *

Challenges of this nature can only be regarded as a piece of impertinence on the part of their sponsors, although this aspect is not always appreciated by those who put them forward. I have one or two friends among the professional and amateur conjurers, and am quite assured that many of them are entirely unaware of the indignation which their "challenges" cause in certain Spiritualistic circles. They regard it as a "straightforward business proposition," and would be prepared to hand over the forfeit money without a murmur should their opponents "win the trick."

* * * *

Not every one of them, however, is actuated by this freedom from animus. A few months ago I was called up on the telephone by a man who, in insolent tone, invited me to go down to Kent to demonstrate the reality of spirit manifestations, the conditions being that he would forfeit the sum of £10 if I succeeded; I to pay down a similar sum if I failed! My reply was very brief, but I left the gentleman under no delusions as to my opinion of his charming offer.

* * * *

In an article in an evening newspaper I observed the statement that man is mightier than he knows—"he can do things which he is unable to explain." Perfectly true. It is illustrated often enough in the works of genius. And it may well be that until a man is able to do things which he cannot explain, he is never likely to do anything of particular importance. What he does of his own self-conscious action is of small account compared with his work when he is the unconscious agent of Universal forces.

* * * *

Mr. J. Millott Severn, the well-known Brighton phrenologist, has a budget of stories, illustrating the humorous side of a phrenologist's life. One of these relates to a visit he received from a man whose head shewed considerable ability, but a tendency to excessive caution. This being rather a drawback to success, the phrenologist gave the usual warning. The client, however, did not agree. He said he had to be extremely cautious in the occupation he followed. Asked what that was, he replied simply, "I am a burglar."

D. G.

SPIRITUALIST COMMUNITY SERVICES.

SIR ARTHUR CONAN DOYLE AT GROTRIAN HALL.

In the history of the world, said Sir Arthur on Armistice Sunday evening, there were three overmastering facts which stood out. The first was the idea of the single God, the second the establishing of an unselfish code of morals by Jesus Christ, the third the breaking of the veil between this world and the world beyond by the teaching of Spiritualism.

Our belief did not rest on documents many hundreds of years old, but on evidence obtained by men and women of to-day. It gave us knowledge of an after life which was rational and reasonable. The average man and woman had little to fear from the change. They were met as they passed out of the body by those they loved and, after a period of rest, were conducted to homes prepared for them in accordance with their tastes. Flowers, gardens, forests were all there. The life after death was no vaporous, ghostly life. The scholar had his library, the scientist his laboratory, the literary man still used his gift of expression, often to a much greater extent than was possible here. Each had his work; each was called upon to make his choice.

But there were others who were not so happy when they passed over; those termed earthbound. The miser, the drunkard, the impure man, the man who had acquired power by unfair means and many others; all these lived, sometimes for hundreds of years, a puzzled miserable existence till realization of their condition brought reformation to them.

Surely such an after-life was more reasonable, more in the nature of things, than a heaven of constant devotion or a hell of eternal torment.

But such a life as he had described was not final. We grew and grew; one step led to another; there was always progress.

How had the Churches generally treated the evidence of Spiritualism? One would imagine that they would accept it with open arms; but they were cold. This did not affect us as Spiritualists, but it was very bad for the churches.

E. C. C.

MARYLEBONE SPIRITUALIST ASSOCIATION.

REV. G. VALE OWEN AT QUEEN'S HALL.

"Two Worlds Meet" was the title of Mr. Owen's inspiring address on Armistice Sunday evening.

He spoke of the vision of Isaiah, seen only by himself; to the call to Samuel unheard even by Eli; and to the Revelation of St. John who, eight hundred years later, compared such happenings with his own experiences, complaining that the people had grown so materialistic that their spiritual faculties were suppressed; their eyes were blinded and their ears were stopped. There was in the time of Jesus "no widespread vision," only a few were clairvoyant, and these could but exclaim "who hath believed our report?"

When Jesus heard St. Peter's opinion that he was the Son of the living God, he promised to give him the keys of Death; a key implied a lock, which implied a door into some larger space or area. Our keys are our psychic faculties; opening up before us the wonderful vistas of Eternal verities: "A door was opened unto me, and I went through it, and there I met my Lord."

In the second part of the service the vast congregation listened in awe to the remarkable proofs of spirit return as evidenced by the double names, descriptions and messages given by the inspired medium, Mrs. A. Roberts.

V. L. K.

MIND AND WILL POWERS.

A clue to the mode of control and direction in the production of psychic phenomena is probably to be found in the exercise of trained mind and will powers of the human soul, such as is demonstrated by their automatic, conscious, or sympathetic workings in and through even the mortal body and its organization of the brain, nervous and muscular systems. To illustrate the point an observer has but to express vocally a command for his hand to close and open which is duly effected, but a similar effect is produceable without uttering a word, showing action of mind and will power. The functioning of these powers would appear to be subject to evolution of the individual soul, the more advanced in knowledge and wisdom presumably having attained the greater powers of control and direction. What is yet to be discovered is the connecting link by which these and other attributes of the individual human soul operate through its spirit body, and so in turn through the mortal organisation; something of the life principle, and therefore an ethereal nature evidently judging by its source. Investigations somewhat on these lines should lead to discovery of the *modus operandi* in the workings of much of the psychic phenomena now prevalent throughout the civilised world.

THOMAS BLYTON.

NOTES ON NEW BOOKS.

"Some Ghost Stories." By A. M. Burrage. (Cecil Palmer 7s. 6d.)

The present reviewer, from a long acquaintance with psychic phenomena, had imagined himself to be too blasé to be thrilled by a ghost story. Mr. Burrage, however, achieved the feat in many of thirteen eerie tales which are contained in the present excellent volume, which, by the way, will form a very acceptable gift for the Christmas season. Mr. Burrage must write some more.

D. N. G.

"The Mind of Annie Besant." By Theodore Besterman. (Theosophical Publishing House. 5s.)

Mr. Besterman has skilfully presented a number of topics of interest, as viewed through the eyes of Mrs. Besant. These have been gathered, in the main, from the published works of that lady, and the present volume forms a useful introduction to the larger literature of the great Theosophical leader.

H. A.

"The Annie Besant Calendar." By Theodore Besterman. (Theosophical Publishing House. 5s.)

A thought for each day of the year, taken from the published works of Mrs. Besant, and published at the present time in honour of her eightieth birthday. Admirably got up.

W. G. O.

"Early Egypt, Babylonia, and Central Asia." By D. Davidson. (Published by the Author, 47, Park Square, Leeds 15s.)

The book, which gives details of the Dynasties of the above ancient kingdoms with dates, duration of reigns, important occurrences, invasions, etc., consists of 30 Charts, partly graphical, partly statistical, and partly text. It is given in chart form only, as being more simple and capable of holding the attention of the intelligent reader, than would be the equivalent hundreds of pages necessary to deal with the matter in ordinary narrative form.

The author apparently fully expects to come into conflict with archaeological authorities. He is grateful to them for the facts of co-ordination obtained through their labours, but the conclusions of the author may at times seem regrettably against those of the said authorities.

Data are taken from various sources, the King List of Manetho, the old Egyptian Chronicle, The Table of Eratosthenes, the Lists of Josephus, from the Abydos Tablet, certain papyri, and from the Cairo and Palermo fragments.

As facts only are claimed, nothing mythical, such as the colonisation of Ancient Egypt from Atlantis, is mentioned.

Some of the dates given, especially the time taken for the building of the Pyramids are at variance with important psychic communications received during the last two or three years. A learned authorities seem to be differing to such an extent at the present time it might be well perhaps seriously to consider these communications.

The volume is a monumental work of painstaking investigation, but essentially a book for the advanced student of Egyptology and Assyriology.

A. A. C.

NEW BOOKS RECEIVED.

"THE FUNDAMENTAL FACTS OF SPIRITUALISM." By A. Campbell Holms. (The Psychic Press, 2, Victoria Street, S.W. 2s. net.)

"SOME GHOST STORIES." By A. M. Burrage. (Cecil Palmer 7s. 6d. net.)

"THE NEW CIVILISATION." By Annie Besant. (The Theosophical Publishing House, Ltd. 2s. 6d. net.)

"ZODIACAL INFLUENCES FROM SEED TO FLOWER." By Elsie Bret Harte. (The Theosophical Publishing House, Ltd. 3s. 6d. net.)

"THE ANNIE BESANT CALENDAR." By Theodore Besterman. (The Theosophical Publishing House, Ltd. 5s. net.)

"THE MENTAL BODY." By Arthur E. Powell. (The Theosophical Publishing House, Ltd. 12s. 6d. net.)

"A SYLLABUS ON ESOTERIC CHRISTIANITY." By Daisy Grove. (The Theosophical Publishing House, Ltd. 1s. net.)

"WHAT'S AHEAD; AND MEANWHILE." By Edward S. Martin. (Harper & Bros. 2 dollars 50 cents.)

"MISERABLE IN HEAVEN." By Freedom Hill Henry. (Freedom Hill Pressery, Roscoe, California. 1 dollar.)

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Fri., Nov. 18th, at 8 p.m. ... MRS. ROUS
Fri., Nov. 25th, at 8 p.m. ... MRS. PODMORE

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Wednesdays, 3 p.m., Circle for Clairvoyance, November 23rd Mrs. ROUS

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Mr. FOSTER, Instruction Class, Subject, November 24th, "Man and

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SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—November 20th, 11.15, open
circle; 2.45, Lyceum; 6.30, Mrs. A. Boddington. November 23rd, 8,
Mrs. Edey.

Camberwell.—The Central Hall, High Street.—November 20th, 11,
service; 6.30, Mrs. Rainbow. Wednesday, 7.30, public circle at 55,
Station Road.

Peckham.—Lausanne Road.—November 20th, 7, Mrs. F. Kingstone.
Thursday, 8.15, Mrs. E. Neville.

Richmond Spiritualist Church, Ormond Road.—November 20th, 7.30,
Mr. Horace Leaf, address and clairvoyance. November 23rd, 7.30,
Mr. Warren, address.

Croydon.—The New Gallery, Katharine Street.—November 20th, 3,
Lyceum; 6.30, Rev. George Cole.

Fulham.—12, Lettice Street (nr. Parsons Green Station).—November
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LANTERN LECTURE.

Thurs., Nov. 24th, at 8 p.m. Col. R. G. BERRY, M.R.I.A., F.R.S.A.I., on "The Psychic Elements in the Legend of the Holy Grail": The Grail, what is it?—Various conceptions.—Its Spiritual Nature.—The Celtic Source is Psychic.—The "Early History" flows from Psychic Sources.—The Holy Grail: a Mystery.—Psychic Nature of Mysteries.—Their persistence. Chair: Sir ARTHUR CONAN DOYLE.

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